

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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## CONDITIONS.

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## STATE OF RELIGION IN NORWAY.

To the Editor of the London Evangelical  
Magazine.

Sir.—The following extract is taken from  
Conway's Journey through Norway, &c. lately  
published in Constable's Miscellany. If you  
consider it suitable for your Magazine, you may  
insert it when convenient.

I am, Sir, yours, &c.

### A CONSTANT READER.

"Norway, from the geographical position of  
the country, and the little intercourse with  
strangers, ought certainly to be able to boast  
as pure a morality as Sweden, a country more  
connected with surrounding nations; but I  
have reason to believe that the standard of mor-  
als is considerably higher in Sweden than in  
Norway. And with respect to the comparative  
attention which is paid by the inhabitants of  
Sweden and Norway to the public ordinances  
of religion and to the observance of Sunday,  
(no bad criterion of the morals of a people)  
I can state with certainty, that Norway is far  
behind the sister country. In the interior, in-  
deed, zeal is occasionally to be found among  
the pastors, and a disposition to profit by it on  
the part of the people. Pity it is that there  
should be so many obstacles to the indulgence  
of this disposition. The parishes are so large,  
that duty is performed in different parts of the  
parish on different Sundays, and sometimes  
more than one parish is served by the same  
minister, and many are hardly served at all,  
there being no fewer than 46 parishes in Nor-  
way without ministers. The parishioners have  
therefore, few opportunities of public edifica-  
tion. Add to this, that the mountains, and  
lakes, and rivers, are often impassable from  
storms and floods, and that that book which  
might in a great measure supply the want of  
public instruction—the Bible—is in few hands,  
and difficult to be obtained; and the surprise  
will rather be, that so much, than that so little  
religion is found in the interior of Norway.

"In the islands, which are scattered in hun-  
dreds along the western coast, the obstacles to  
the religious improvement of the inhabitants  
are still greater, and religion is accordingly at  
a low ebb. Many islands are without one cure  
and are so far separated, that many must go so  
far as thirty miles to the parish church, an un-  
dertaking utterly impossible in the winter sea-  
son. On the west coast of Norway, a church  
that is visited by the pastor four times in the  
year is not considered to be neglected; and in  
some places the price of a Bible, (when one is  
to be got) is one pound.

"The progress of genuine religion in this  
part of the continent has been very slow. The  
Catholic faith, introduced by Olaf at the point  
of the sword, had a long and arduous struggle  
with the relics of paganism, whose supersti-  
tions even now continue to have a strong hold  
upon the minds of the people, especially on the  
western coasts and in the inland districts. The  
Christianity that existed in Norway down to  
the middle of the last century was merely nomi-  
nal, combining the vices of ignorance and the  
delusions of an erroneous worship with the  
idolatry of a hideous mythology. About this  
time some attempts were made by certain teach-  
ers to apply the remedies of a sound doctrine  
and purer morality, to the prevailing diseases  
of ignorance and vice; and some little pro-  
gress had been made, when their endeavors  
were frustrated by the interference of the gov-  
ernment. These teachers yet retain in Nor-  
way the appellation of the Seven Stars. But  
about 1778, a young man, not then 20 years of  
age named Franz Neilson, arose, professing  
himself a reformer of the irreligion and vice  
that prevailed in Norway, and travelled through  
almost every part, preaching more scriptural  
doctrines than those either taught or professed,  
and denouncing the immorality of both the pas-  
tors and their flocks. Considerable effects fol-  
lowed the progress of the reformer; a name  
dreaded in those days by absolute kings, as  
much as it is ours, for Neilson was summon-  
ed to Copenhagen, to answer for the offence  
of teaching men to be holier. But whilst  
preaching against the doctrine taught, and the  
morality practised, he had contrived by his own  
irreproachable life and holy zeal, to conciliate  
the esteem even of his opponents, and found  
no difficulty in producing, after he had been  
condemned to the galleys, the certificates of  
200 clergymen of Norway in his favor; owing  
to which his sentence was commuted into some

trifling expiation of his error. Subsequently to  
this, and until his death, which took place  
about fifteen years ago, he prosecuted his de-  
sign with more discretion, but not with less suc-  
cess. He wrote many volumes of theology and  
morals during his life, and these are prized by  
his followers as highly as they prize the Bible.  
It is supposed that there are at present between  
20 and 30,000 persons in Norway, dissenters  
from the Establishment, and professing the doc-  
trines of Franz Neilson."—Constable's Miscellany,  
vol. xxxviii, p. 139.

Perhaps, Sir, some of your correspondents  
may be able to give a more enlarged account  
of the labors of F. N., and the tenets held by  
his followers, than the above brief statement.  
Has nothing been done, and is nothing doing,  
for Norway, by the British and Foreign Bible So-  
ciety?

W. J.

For the Christian Secretary.

### MEMOIR

OF  
REV. ISAAC KIMBALL,  
LATE OF WALLINGFORD, CT.  
(Continued.)

On the 26th of May, 1815, our brother was  
examined and admitted to an advanced stand-  
ing in the Sophomore class in Brown  
University. On this interesting occasion (for  
to him it was indeed an interesting event, plac-  
ing him at once in new and important rela-  
tions, and greatly augmenting the amount of  
his responsibilities) he thus writes: "May the  
Lord in mercy grant, that I may improve my  
advantages here, to his glory and my own and  
fellow creatures good, and not be contaminated  
with vice, which probably abounds here, as at  
other similar institutions. Great God lead me  
not into temptation, but deliver me from evil."

He immediately connected himself with the  
praying society and continued a member of it  
during his residence in college—a society emi-  
nently calculated to keep alive the spirit of  
devotion among christian students, and which,  
no doubt, has drawn down from heaven upon  
that institution various spiritual blessings.

The memorable September storm in 1815,

is thus noticed in the diary:—  
Sept. 23.—"Went last Tuesday to Pawtucket  
and spent the remainder of the week. The  
morning this day was rainy, with heavy wind  
from the N. E. About the middle of the fore-  
noon the wind changed to S. E. and blew a  
hurricane the most powerful I ever saw. Build-  
ings, trees and fences were blown down.—  
About noon the tempest subsided, and I went  
into Providence. But O what a dreadful scene!  
The unusual height of the tide (12 or 13 feet  
higher than usual), joined with the fury of the  
wind, had swept every store from the wharves  
and driven about every vessel in the harbour  
ashore! Oh! what piles of ruins! What a  
prodigious mass of property destroyed! I  
ranged the east bank of the river from the up-  
per to the lower end of the town, the whole  
length of which is lined with the wrecks of  
vessels, stores, houses, bales of goods, &c.  
It seems that the Lord has visited this place in  
anger and dreadful majesty. O may it suitably  
affect us all and be sanctified for good."

During his residence in College, our brother  
was variously and actively engaged in doing  
good—now in the prayer-meeting, then in the  
conference. He not unfrequently engaged in  
public preaching. In the Sabbath school he  
took a deep interest. During the vacations he  
was engaged in teaching select literary schools,  
and in term time, as well as during vacations,  
he was engaged in teaching singing-schools.

It has been mentioned that he preached oc-  
casional, but no mention has been made of  
his having obtained the approbation of the  
church to which he belonged, in conformity to  
the custom of the Baptist denomination. He  
commenced preaching with the church in  
Rindge, where he first joined and had their full  
approbation, although he had not received it in  
writing. But on the 26th of May, 1816, "at  
his request, the church gave him in writing their  
full approbation to preach the gospel wherever  
the Lord should open a door." This circum-  
stance is noticed in his diary in the following  
manner: "O that I might be duly sensible of  
the importance of my undertaking. The Lord  
direct and assist me for Christ's sake. I have  
heretofore improved in public, by the verbal  
approbation of my brethren, and of Drs. Messer  
and Gano."

March 18.—"Stayed last night with Br. W.  
Urged him upon the subject of family prayer,  
and prevailed with him to take up his cross, for  
which I desire to bless the Lord."

24.—"This forenoon concluded my Sunday  
school; had 58 scholars, distributed several  
tracts, and took my leave of them. Much so-  
lemnity has rested on my mind, and I hope has  
reached my dear pupils' minds in their parting  
interviews. O may much good result from my  
labours to these dear children and youth, not  
only of a temporal but of a spiritual nature.  
Met with the singers after dinner and sung till  
the usual time of beginning meeting. I read  
the 15th of Luke. Had a good degree of  
freedom, and much solemnity appeared in the  
audience. The evening conference was at  
— I read and spoke from the 5th of Gal.  
The meeting was very solemn. Here again I  
took my leave. O Lord wilt thou condescend  
to bless the means of grace which I have en-  
deavoured to use here. Thou knowest whether  
I have had any sincere desires for the good of  
souls. If thou, dear Lord, hast seen any anxi-  
ety in me for the welfare of souls and the  
prosperity of Zion, O deny me not the happi-

ness of seeing my assiduity and labours bless-  
ed. But not as I will, O Lord, but as thou  
wilt. I tarried last night with Br. R. and suc-  
ceeded with him almost as satisfactorily re-  
specting family prayer as with Br. W."

Throughout his collegiate course, our brother  
maintained a very respectable standing in his  
class, and at its close, when the class was di-  
vided into different grades according to the  
talents, industry and attainments of the sev-  
eral students, he had the honour of being in the  
highest grade, i. e. he was ranked among the  
best scholars in his class.

After a decision had been passed on the re-  
lative talents and attainments of the members  
of his class, and their respective parts assigned  
them, he left Providence for Rindge, intending  
to spend a few weeks under the paternal roof  
in making preparation for Commencement.

Before leaving, however, curiously induced  
him to visit Olneyville, to see a man of whom  
he had heard much, reported to be both deaf  
and blind. In which condition he says he has  
been about twenty years. The manner of con-  
versing with him is by writing in his hand with  
the finger. He talks feelingly and piously upon  
religious subjects, and exhibits lucid evidence  
of being a real child of God. He is a German  
by birth, and had been in this country two years  
when he lost his sight.

On the 1st of Sept. he returned to Provi-  
dence, and on the 3d was graduated.\*

Having been invited to take charge of the  
Academy in Middleborough Four Corners, by  
the advice of many friends he accepted it, and  
having adjusted his concerns in Providence, he  
immediately repaired thither and commenced  
instruction. The term opened with twenty-  
five scholars. He feels the new relation in  
which he stands and wishes to be sensible of  
the responsibilities which rest upon him as an  
instructor of youth in the higher branches of  
education. At this time he thus expresses his  
feelings: "O that God would enable me to  
discharge my duty with fidelity, and not only  
be faithful as an instructor, but as a christian.  
And may the Lord pour out his spirit here,  
and cause that a glorious reformation may take  
place; and to his name shall be the praise."

While here, calls for preaching were nume-  
rous, and our brother devoted much time im-  
mediately in his master's service in proclaim-  
ing to sinners the unsearchable riches of the  
grace of God, in the gospel of his dear Son.  
At the expiration of a year, however, he does  
not appear to be fully satisfied that it is his du-  
ty to remain in his present location. An ex-  
tract or two from his diary will show the state  
of his feelings at this time:—

Sept. 21, 1816.—"I have this day had a great  
struggle in my mind, whether it is my duty to  
give up my school or not. Inclination, and  
perhaps interest, say to me, 'go from hence';  
but the solicitations of the people, and perhaps  
duty, say—'stay.' O may the Lord my God  
direct me. Could I see any appearances of a  
blessing attending my labours, I could stay with  
patience."

22.—"Well, the die is cast: I conclude to  
continue my school and tell the people I am  
settled down for life, or at least as long as the  
Academy stands; I have, however, concluded  
to finish this quarter, and then may infinite  
wisdom direct where I ought to go."

At the close of the quarter just now refer-  
red to, he had a public exhibition, and upon  
the stage dismissed his school, commending the  
scholars to the blessing of Almighty God.

During his stay in Middleborough Four Cor-  
ners, he preached 78 sermons, in addition to  
the constant labours of the Academy and oc-  
casional keeping a singing-school. Much of  
his ministerial labours was with Elder  
Nelson, who had grown old in the service of  
his blessed master, and who for many years  
had preached in another part of the same town.

It was with many painful sensations that our  
brother left Middleborough. But having had  
an invitation from the Baptist Church in Mar-  
blehead, Mass. to make them a visit and preach  
with them as a candidate for settlement, he ul-  
timately decided it was his duty to go; not,  
however, without many struggles. He had re-  
ceived several calls to other fields of labour,  
and now after he had yielded to the above soli-  
citation, he had a pressing invitation from the  
little church in Titticut, who were unanimous  
both in church and society to have him settle  
with them. What his feelings were will appear  
from his diary: "O may God, of his infinite  
mercies, shower down heavenly blessings in  
copious effusions upon this people. I feel a  
great deal of reluctance at leaving here, espe-  
cially Titticut. This church is destitute of a  
pastor, and have long been in a broken, divided  
state; but have this week given me a call to  
settle with them and become their pastor.—  
What renders this call peculiarly loud and in-  
viting, is, it is by the unanimous vote, as I am  
informed, of every member of the church and  
society. The pecuniary inducement, however,  
is small. O may the Lord direct me in the  
path of duty, and if Middleborough is the place  
where he would have me labour in his vine-  
yard, hedge up the way against my continuing  
at Marblehead."

On the 26th of December, 1816, he arrived  
at Marblehead and commenced his labours  
with the Baptist church in that place.

He had not laboured long with them before  
he received the unanimous request of both  
church and society to become their pastor. Af-  
ter much deliberation and prayer, and consult-  
ing various opposite interests and calls to set-  
tlement, he gave his answer in the affirmative.

There was an increasing attention among the  
people, and appearances were, to say the least,  
not unfavourable to a revival; but our brother  
does not appear to have been fully satisfied,  
that he had done right in giving an affirmative  
answer to the invitation of the committee.  
Two other churches had at the same time given  
an unanimous invitation to him to become their  
pastor. Whether he had sufficiently regarded  
their claims—whether the peculiar location and  
other circumstances of Marblehead demanded  
his decision in their favour—whether he had  
prayed enough on the subject, had been suf-  
ficiently disinterested—was willing to move in  
the sphere where the Lord would have him,  
and lay himself out entirely for the glory of his  
divine Saviour.—These were subjects which  
greatly troubled his heart.

The day was fixed upon for his ordination.  
In view of it a becoming solemnity and a pro-  
per sense of dependence upon God, appears  
deeply to possess the soul of our brother: "O  
God what a solemn transaction is before me!  
In thee may I put my trust. O help me to  
make a solemn, hearty and entire surrender of  
myself to thee."

On the 10th of March, 1819, he was pub-  
licly set apart by prayer and the laying on of  
the hands of the Presbytery, to the work of the  
christian ministry. The exercises were per-  
formed in the following order:—Rev. Mr. Wil-  
liams, of Beverly, made the introductory pray-  
er. Rev. Mr. Sharp, of Boston, delivered the  
sermon. Rev. Dr. Baldwin, of Boston, made  
the ordaining prayer. Rev. Mr. Bolles, of  
Salem, gave the charge. Rev. Mr. Winchell,  
of Boston, gave the Right hand of Fellowship,  
and the Rev. Mr. Parson, of Lynn, made  
the concluding prayer. The different parts he  
observes, were performed with ability, and I  
believe with great satisfaction.

Upon the same day "I, according to appoint-  
ment, administered the ordinance of baptism,  
about setting of the sun, to four candidates.  
I felt a good degree of confidence in the per-  
formance of this pleasing ordinance. O Lord  
accept my hearty acknowledgments for the  
mercy shown to me. O give me grace to be  
faithful. May I ever be enabled so to dis-  
charge my ministerial duties and so to live, as  
to convince all that the conduct of the council  
was right, and that they did not suddenly lay  
hands on me."

March 11.—"O how great is the charge  
committed to me. May I duly consider it and  
watch for souls as one who feels his accounta-  
bility. I am now invested with ministerial au-  
thority, and have a pastoral charge. O Lord  
assist in the discharge of every duty."

12.—"This is the day for the regular com-  
munion of this church. I, an unworthy wor-  
man for the first time brake bread to the disciples  
of Christ. O Lord have I any right to perform  
this solemn duty? O attend my soul to thy  
condition! Have I a right, dear Jesus, to par-  
take of these precious memorials of thy dying  
love? How sweet the remembrance of what  
the Saviour has done for my soul! How bound-  
less his mercy, that when I was an enemy to  
him, he had compassion on me!"

"With pitying eye, the Prince of peace  
Beheld my helpless grief,  
He saw, and O amazing love,  
He ran to my relief."

O that I may ever love and adore him who has  
done so much for me."

After his ordination, our brother's heart was  
fixed upon seeing a revival of religion among  
his people—it would be evidence to him of his  
personal call to the work of the ministry. It  
would be evidence in favour of this as the  
sphere in which his Lord designed he should  
labour; it would strengthen his hands and en-  
courage his heart. Some mercy drops did fall—  
some very interesting and hopeful meetings  
were enjoyed: no extensive revival, however,  
was realized. When overwhelmed with grief  
on one occasion he says: "How many times  
have I thought of the expression in the tragedy,  
'O I could weep my spirit from my eyes.'"

During a residence in Marblehead of about  
a year and a half, he at no time appears to be  
satisfied, that he is in the path of duty—his  
heart is cold—his mind is dull—things do not  
go right—his expectations are not realized.  
He resolves to make his circumstances the  
subject of special prayer, and consult his  
brethren with a view to obtain their advice.

Soon after this he requested of the church a  
dismissal from his pastoral and ministerial  
charge, and received it. At a quarterly prayer  
meeting in Danvers, the doings of himself and  
church, were presented before several minis-  
tering brethren and received their sanction.  
In this place it may not be uninteresting to  
present an extract from the diary.

Oct. 8, 1820.—"Lord's day—a pleasant  
morning. I expect, if the Lord will, to preach  
to-day for the last time at present in this place.  
O Lord help me to preach my farewell dis-  
courses with faithfulness and power."

"The day is past: I have preached three  
times, and administered the Lord's Supper.  
And now I must take my leave of this my  
charge, and commence my missionary tour. O  
may the Lord go with me and bless my exer-  
tions. I have now been in this town from the  
first more than a year and three quarters. For  
the last six months I have spent half my time  
in Ipswich. I have preached by myself or sup-  
ply seventy-four Lord's days for them. Have  
preached in the meeting-house two hundred  
and forty-eight times, besides conferences and  
discourses at private houses. O that the seed  
sown may not be lost; may God raise it in  
power."

"I have, through the mercy of God, enjoyed  
very good health; have not been sick to be  
laid by from the duties of my calling a single  
day. Have been pretty active and preached  
in different places according to my diary  
438 times. O that it may not be like water  
spilt upon a rock."

\* His part was a Poem on "Victories of the Redeemer." This  
performance will hereafter appear in the Secretary.  
(To be continued.)

For the Christian Secretary.

Mr. Editor,—I read with great interest and  
pleasure the letter of Mrs. Wade in your paper,  
week before last. It exhibits an elevated tone  
of christian feeling, and a spirit of christian  
self-denial for the cause of truth, equal, I think,  
to any thing we have account of in missionary  
history. Such a letter, coming from the hea-  
then world, and read as it will be by thousands  
of our brethren and sisters, must have an effect  
upon the churches, if there is any room for the  
exercise of the christian graces in our hearts.  
Two or three things in this letter appeared to  
me to be worthy the careful attention of all  
professing christians.

1. It seems to be a bad market in Rangoon  
for the friends of missions to send fine bonnets,  
and costly apparel. While the benevolent la-  
dies of America, in the spirit of worldly friend-  
ship, are sending these things to their sister in  
Asia, that she may not want the comforts and  
conveniences which they consider essential, her  
letter exhorts them, like a voice from the  
grave—"Be not conformed to this world." I  
know not how many of them have pitied her  
weakness in declaring, that if she should ever  
return to America she should retain her pre-  
sent habits; but I do know, that the day is  
coming when true christians will come out  
from the world and be separate, and when sim-  
plicity of dress and conversation, such as be-  
cometh women, and men, professing godliness,  
will be but outward signs of entire consecra-  
tion to God. In that day christians will obey  
God, rather than men.

2. She declares her renunciations and self-  
denial were the result of principle. The hon-  
or of God and the welfare of souls, required  
that no cross or suffering should interfere with  
her duty. Does christian principle demand,  
that a professor in Burmah should renounce the  
world, while professors in America may follow  
its fashions? Can we be just before God, in  
teaching our children to imitate the vanities of  
time and sense, and striving to make them rich,  
and honorable and respectable in the sight of  
men, while the prayer of our brethren among  
the heathen ascends from morning to evening—  
thy kingdom come? Are our petitions contin-  
ually rising with theirs, for more laborers to be  
sent forth? And if we felt but a small portion  
of that spirit which actuated Judson in giving  
all his substance to the Lord, and Mrs. Wade,  
and other missionaries in counting all things  
but loss, that they might please their Redeem-  
er, should we not hear a cry from the churches  
—Lord, what wilt thou have me to do? and  
would not the blessing of multitudes, now ready  
to perish in heathen lands, come upon them,  
through the instrumentality of a thousand mis-  
sionaries?

3. Her peace in believing. For days and  
weeks and months together she has had no  
doubts of her acceptance with God. How  
many among her brethren and sisters in Amer-  
ica, with all their religious and spiritual bless-  
ings can say the same? This is a severe re-  
proof to us, who are exalted to heaven in point  
of privilege, and who live at a poor dying rate;  
but it is what we should expect. Those who  
bear the cross will win the crown. I have  
often thought if we could see all our missiona-  
ries to the heathen in one assembly—could we  
behold their outward circumstances, witness  
their privations, realize their sufferings, and in  
some degree enter into the feelings which ele-  
vate them above their trials,—we should be  
ready to exclaim in view of the glory that  
awaits them—let the God of the Missionary be  
my God. We should bring near to view, that  
crown that fadeth not away—we should realize,  
that the path of the righteous, although it  
shineth more and more, is one of trial, and  
toil, and suffering, and death.

A little anecdote, which I recently heard,  
shows at once the moral dignity of the missiona-  
ry enterprise, and puts to flight the arguments,  
and silences the scoffs of opposers. A little  
girl, the daughter of a missionary, having been  
brought up amid the privations incident to such  
a life, was sent home across two oceans to her  
friends in America. After having resided  
with them, and received their attentions for  
some time, she was questioned about return-  
ing to her parents. She turned a deaf ear to  
all remarks on this subject, saying that she did  
not want to go back to her pa and ma, where  
they lived so poor. This is the simple language  
of a child; we fear it is also the language of  
many children of a larger growth.

BARNABAS.

For the Christian Secretary.  
THE BLIND MAN.

We have an interesting story in the tenth  
chapter of Mark, of a man who was blind.  
He heard that Jesus passed by, and he cried, "Je-  
sus, thou son of David, have mercy on me." They  
besought him to hold his peace, but he  
cried the more a great deal, "thou son of Da-  
vid have mercy on me." He had faith in Christ  
and received sight.

Dear reader, God has blessed you with bod-



ily vision, but are you not spiritually blind? The world, the flesh, and the devil are combined with yourself, to keep you in mental darkness! The mercies of God the Lord Jesus Christ, and his blessed gospel are pleading with you to awake. Will you not arise and call upon God, that he may have mercy upon you; open your blind eyes, unstop your deaf ears, soften your hard heart, and that your sins, which are many, may be forgiven you? Dear reader, shall the adversary of souls and your perishing body, have all your attention? Shall eternity, with all its momentous concerns, be thrust out of your mind, until the abodes of never-ending despair are unveiled to your view? If you shut your eyes in this way now, what think you will be your reflections on that dread occasion, when you will open them in the eternal world?

For the Christian Secretary.

What is SELF-DENIAL, and in what particular and to what extent does Christ restrict his disciples?

MR. EDITOR:

In your last paper, it will be perceived that I proposed to make Mrs. Wade's late letter, with some remarks upon it, in some measure, answer the above enquiries. For that purpose, suffer me to refer your readers to some further quotations from her letter, as the subject of this number. In answer to the inquiry which she very naturally anticipated, why she and Mr. Wade should leave an ample field of labor, wherein they were protected by the British government, and again expose themselves to the "inexpressible sufferings" before endured, under the despotic government of Burmah, she says—

"We now just begin to get light enough to perceive that all our own wisdom is folly; and that we know nothing aright. We therefore now renounce all our wise plans, and looking upward, desire to be directed and led every day by the Holy Spirit." "We feel that God has called us back to this dark heathen country, and we do now, I trust, feel in some degree, willing to deny self, and taking up our cross, follow where our despised Lord and Master points the way. How little do we consider that the life of our sorrowing, suffering Savior, is given as a pattern for our lives! But if we will begin to renounce self-love and the world, then we shall also begin to perceive something of the divine mystery of that cross, by which St. Paul says, I am crucified unto the world, and the world unto me."

A little church of native Burmans existed at Rangoon—they had a native convert for their pastor, and both pastor and church needed more skillful and experienced instructors.—But to go and dwell among them for that purpose, required the risk of life, even in the same city where Mr. Wade was once led out to be put to death, and this same writer, his wife, followed from place to place to hear from her husband, at the risk of her own life. But they cheerfully venture to obey the dictate of duty, in faith and by self-denial, committing the event to God, in whom they trusted, and whom they sincerely loved.

Now reader, compare this conduct with what Christ says in Mat. xvi. 24, 25, 26. "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?—Compare it again with the resolute self-devotion of St. Paul, Acts, xxi. 13.—"I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus." But on this part of their conduct, I need not spend time, to justify it to my readers. Every christian will commend their christian heroism. But how few will imitate it? Alas! Alas! A cloudy morning is often sufficient to deter very many professors from visiting the house of worship, from very fear. A slight rain or fall of snow, is sure to keep most professed christians at home on a Lord's day.

It would be endless to name the instances in which fear and unbelief and self-love prevail over christians, to the utter disgrace of their profession. I ask my christian reader to put it to his or her own conscience, how few seem to consider the life of our "sorrowing, suffering Savior," as a pattern for their lives? How few are those who to imitate Christ, or to obey his precepts, will brave the habits or opinions or practices or censures of gay, fashionable, sluggish, and worldly minded christians? I am aware of the impropriety of calling such persons as are here described, christians; and notwithstanding such things are wholly incompatible with the spirit of Christ, and the affirmation of scripture that "If any man have not the spirit of Christ he is none of his," yet so fully does the pride and self-love of the church, recognize every one as a christian who assumes the profession and follows the prevailing habits of these degenerate days, that I even dare not, while writing on the subject, name them according to their fruits. It is not till christians will begin to deny themselves, that they perceive the divine mystery of the cross, or feel its crucifying power over them in life; a life in which every disciple of Jesus is bound to die daily. Such a life requires a renunciation of self-love and the world; and who amongst the churches at this day, renounces either the love of self or the world, to any great extent? Who is he that feels so fully absorbed in the love of God as to do the former, or dares endure the censure inseparable from the latter? None surely, but such as are penetrated with a sense of the necessity of what our author styles "the divine life," and "a holy life," to understand which, requires as much study, and prayer, and close thinking on these shores, as in Burmah. For I think, the prevalence of irreligious practices here, are as unfavorable to real piety, as the darkness of paganism is there. But let me remark fur-

ther, that subjecting the body to labor, journeys, and some inconvenience in the performance of religious duties, can more easily be submitted to, than to strip it of its fine and fashionable decorations, and indulgencies in splendor of worship, splendid entertainments, splendid dwellings, splendid estates, and splendid society, and the applause of an unsanctified multitude. But my reader must hear what are the views of Mr. and Mrs. Wade on these subjects, and their views in the main, I shall attempt to show, are scriptural.

"We have experienced no change of sentiment with regard to doctrinal points. We fully believe that an 'orthodox Calvinistic Baptist,' embraces the faith of the Apostles. But oh, where now is the piety, the zeal, the love, and the faith, which carried them through persecutions and deaths? Is religion another thing in these days of self-indulgence and worldly pleasure? Or is it because the heaven-born principle is so little understood, and so little felt in our hearts? From a poor, unworthy, little beginning, I am convinced, my dear sister, that if we could only renounce the world, so that we can feel in our hearts that we love it not, and give up all conformity to its customs and fashions, and regard neither the good nor bad opinion that men have of us, but looking upward, make it our daily study to do the holy will of our blessed Lord in all things; we should soon, by the rich grace of Jesus Christ, feel that sweet peace in our minds, which passes all understanding, and that assurance of our adoption, which we so much admire in the apostles and primitive Christians. But oh, in this dark age, we scarcely know how to begin. Where to look for living examples of primitive piety, I know not. I find many who are far before me in the divine life, but have never met with one who had fully renounced the world to live to God. By renouncing the world, I do not mean that we ought to retire from the sphere of usefulness, to become nuns or hermits. We find nothing of this in the pure pattern left us by Christ and the apostles. But to choose poverty, humility, self-denial, and the frowns of a vain world, which cannot smile upon real piety and a holy life, is, I think, what our blessed Savior teaches us by precept and example."

I will here follow up the inquiry, "Is religion another thing in these days of self-indulgence and worldly pleasure? Or is it because the heaven-born principle (of self-denial) is so little understood, and so little felt in our hearts?"—Yes, this is it. The secret is here all told, in a few, very few words. Religion is not another thing now from what it was in its original doctrines and precepts. What it then required it requires now. What it forbade then, is now forbidden. It is because christians of this age are so completely another sort of people from what they were in primitive days, that they no better understand the "heaven-born principle" of crucifixion to the world by the cross of Christ. See Rom. xii. 1, 2.—"I beseech you brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." See also Titus ii. 14.—"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

It seems that our author and her devoted husband are setting a noble example of conformity to the scriptures, which are no more binding on them than on all christians. But more of this in my next number.

A.

## REVIVALS.

### HEBRON, N. H.

Extract of a letter from Rev. Edmund Worth, to the Publisher of the Watchman, dated Hebron, N. H. Jan. 12, 1831.

Early in the last spring, the Baptist Church in this place was left destitute of stated preaching, by the removal of the Rev. Stephen Pillsbury, who had long laboured in word and doctrine for the spiritual good of this people. At this time, opposition to the truth began to appear, some attempts were made by a few individuals, to procure a preacher of Universal salvation; but little, however, was effected. In this situation, the brethren and sisters began to feel the importance of coming up to the help of the Lord against the mighty. They poured out their souls earnestly before the Lord, that he would remember in mercy the ways of Zion. They neglected not to meet together, and when destitute of preaching, did not forsake the house of God on his holy day. No appearances of deep seriousness were visible until the second sabbath in July, when at a third meeting, we experienced visible tokens of the special influences of the Holy Spirit. It was indeed a season of refreshing from the presence of the Lord. Several youth came forward and requested prayers, while it was no crowd for christians to pray. Meetings now became frequent, and they were well attended, solemn and delightful. In the same room were to be seen the awakened sinner, the confessing backslider, and the rejoicing saint, all mingling their tears. The good work continued to spread into different parts of the town, and we soon had the pleasure of hearing the name of the blessed Jesus praised by those, who had "a new song put into their mouths."

On the first Sabbath in September, we enjoyed a baptismal season, which was solemn and impressive. The sixth, of Oct. I received ordination, since which time I have had the unspeakable pleasure of burying seventeen willing converts beneath the yielding wave of our Jordan, in accordance with the example of the Great head of the Church; making the whole number received by immersion to the Baptist church twenty three. A number have united with the Congregational church, five of whom were immersed. Among those who give evi-

dence of having passed from death unto life, are four, who but a few months since were the first to advocate Universal salvation. In view of what we have experienced, we have reason to adore and magnify the riches of sovereign grace, and taking our places low in the dust, would humbly exclaim, "not unto us, O Lord, not unto us, but unto thy name be all the glory." Our meetings are fully attended, and we hope the Lord is still with us by his Spirit.

AFRICAN CHURCH IN ALBANY.—Extract of a letter from Br. Morton to the Editor of the Register, dated Albany, Dec. 28, 1830.

In the African Baptist Church in this city the redeemed of the Lord are returning to Zion with songs of joy and love. Four weeks ago, Elder Wiley baptised in the river Hudson, twenty-six willing and joyful converts. On the last Sabbath he again visited our Jordan with twenty-seven more, who, obeying the command, and imitating the example of Christ, were buried with him by baptism. Nothing could exceed the manifest cheerfulness and joy which the candidates expressed, taking each other hand in hand, and descending into the water together, where the whole were immersed within six minutes.

## I TAKE TIME.

A woman in the country, whose attention was first effectually roused to the subject of religion when she was advanced in life, found herself very ignorant on all subjects, and particularly the most important of all. She had now an insatiable desire for knowledge, read her bible and good books with great perseverance, and soon made progress which was very obvious and surprising to her neighbours. A neighbour with whom she was conversing one day, and who knew she had incessant cares in the charge of her family, expressed her wonder how she could find time to read. O, said she, "I take time."

Thousands, old and young, have very strong desires to obtain knowledge and make improvements of some kind, but cannot possibly get time. They would understand the scriptures if they were only able to peruse them with attention and perseverance. They would cultivate their minds, and lay in stores of literature and science; but they are engrossed in business and cares, and have no time left but for eating and sleeping. So the opportunities within their power glide away imperceptibly, and will never return. It is lamentable to witness the detriment which immortal minds suffer, by the propensity to say "I can't," "I have no time, these privileges and attainments are not for me." If we believe we cannot accomplish a purpose, most certainly we cannot. If we will have it that we have no time for noble pursuits, most assuredly, such time will never come. But the old lady is not a solitary witness, to show that "where there is a will, there is a way."—Raikes, and many others have told us what magic there is in the word *try*, whether we would improve ourselves or do good to others.

But the good woman brought out the secret of the matter. It was simply this, she took time. It did not come to her, and lie loosely upon her hands; she took it, she seized it when flying by; she held it fast, struggling to escape. She had no leisure, she did not wait for it. Cares she had, pressing and clamorous, coming as surely and constantly as the hours and moments; but she put them aside now and then, with a calm resolution, and "took time" for reading and devotion. The thing must be done; her heart was set upon it; it was a paramount and engrossing object; she could not be hindered; every inferior purpose must give way.

"Viam aut inveniam, aut faciam;" or, to translate, for some of our readers scold when they meet with Latin phrases—"I will either find a way, or make one"—is a resolution which has wrought wonders in the world. It should be as a frontlet between the eyes, to every one who wishes to know or do more than he now does, a motto to inspire him in every difficulty and bid him profit by every opportunity. Let every man and child therefore take time for every good purpose and every good work.—"Take time," that is the present time. The past is gone; the future may never come;—at best it is not here now, and while you wait for it you lose the present. We are no better or happier for indulging the best of purposes, if we suffer the buds of intention to be prematurely cropped and bring no fruit to perfection.

If teachers would "take time" with all the resolution and perseverance of the old lady, how easily they might introduce at least a few improvements of immense value into their schools; how exceedingly they might change the face of things, even in one month or week, if scholars would take time for their lessons, to study them with interest and spirit, resolved to have them seasonably and perfectly without fail, and saying even to the thoughts of play and folly, "stand off till I call you;" then study would become delightful, and their progress would be manifest to all. There is nothing to be compared with feeling a warm interest in a matter, and devoting your soul to it. It is right we should do this, to a certain extent, when we set before us learning and mental improvement; it is indispensable that we should do it with all our heart, if we would ever attain heavenly wisdom and the pearl of great price.—*Edu. Reporter.*

## SOLITUDE AND SILENCE.

Appropriate a convenient part of time to retirement and self-converse, and frequently meditate on the wonderful love of God in the redemption of man. Reject all studies that are merely curious; and read what will penetrate the heart with holy compunction, rather than exercise the brain with useless speculations.

If thou canst refrain from unnecessary conversation and idle visits, and suppress the desire of "hearing and telling some new thing;" thou wilt find not only abundant leisure, but

convenient opportunity, for holy and useful meditation. It is the declaration of Seneca, that "as often as he mingled in the company of men, he came out of it less a man than he went in." To the truth of this our own experience, after much free conversation, bears testimony; for it is much easier to be wholly silent, than not to exceed in word; it is much easier to keep concealed at home, than to preserve ourselves from sin abroad; he, therefore, that presseth forward to the perfection of the internal and spiritual life, must, with Jesus, as much as possible, "withdraw himself from the multitude."

No man can safely go abroad, that does not love to stay at home; no man can safely speak, that does not willingly hold his tongue; no man can safely govern, that would not cheerfully become subject; no man can safely command, that has not truly learned to obey; and no man can safely rejoice, but he that has the testimony of a good conscience.

The joy of the saints has always been full of the fear of God; nor were they less humble, and less watchful over themselves, because of the splendor of their holiness, and their extraordinary measures of grace. But the security of the wicked begins in pride and presumption, and ends in self-delusion. Whatever, therefore, are thy attainments in holiness, do not promise thyself a state of unchangeable elevation in the present life. Those whose character for virtue has stood high in the esteem of men, have been proportionately more exposed to the danger of a severer fall, through self-confidence. Therefore, it is much safer for most men not to be wholly free from temptation, but rather to be often assaulted, lest they grow secure; lest they exalt themselves in the pride of human attainments; nay, lest they become wholly devoted to the honors, pleasures, and comforts of their earthly life.

O that man would less anxiously seek after transitory joy, would less busy himself with the trifling affairs of a perishing world; how pure a conscience might he maintain! O that he could divorce his spirit from all vain solicitude; and, devoting it to the contemplation of God and the truths of salvation, place all his confidence in the divine mercy. In what profound tranquility and peace would he possess his soul!

No man is worthy of heavenly consolation, unless he hath been diligently exercised in holy compunction. If thou desirest true compunction, enter into thy closet, and excluding the tumults of the world, according to the advice of the Psalmist, "commune with thy heart and be still," that thou mayst feel regret and horror for sin. Thou wilt find in the closet, that which thou often lovest abroad. The closet long continued in, becomes delightful; but, when seldom visited, it is beheld with reluctance, weariness, and disgust. If, in the beginning of thy conversion, thou canst keep close to it, and cultivate the advantages it is capable of yielding, it will be ever after desirable as a beloved friend, and become the seat of true consolation.

In solitude and silence the holy soul advances with speedy steps, and learns the hidden truths of the oracles of God. There she is clothed in a more intimate union with her Creator, in proportion as she leaves the darkness, impurity, and tumult of the world. To him who withdraws himself from his friends and acquaintance to seek after God, will God draw near with his holy angels. It is better for a man to lie hid, and attend to the purification of his soul, than, neglecting that "one thing needful," to go abroad and work miracles. Our sensual appetites, continually prompt us to range abroad, in search of gratification; but when the hour of wandering is over, what do we bring home, but remorse of conscience, and weariness and dissipation of spirit? A joyful going out is often succeeded by a sad return; and a merry evening brings a sorrowful morning. Thus carnal joy enters delightfully, but ere it departs, bites and kills.

What canst thou see any where else, which thou canst not see in thy chosen retirement? Behold the heavens, the earth, and all the elements! for out of these were all things made. What canst thou see there or any where, that will "continue long under the sun?" Thou lopest, perhaps, to subdue desire by enjoyment; but thou wilt find it impossible for "the eye to be satisfied with seeing, or the ear filled with hearing." If all nature could pass in review before thee, what would it be but a vain vision?

Lift up thy eyes, then, to God in the highest heavens, and pray for the forgiveness of thy innumerable sins and negligences. Leave vain pleasures to the enjoyment of vain men, and mind only that which God hath required of thee for thine own eternal good. Make thy door fast behind thee; and invite Jesus, thy beloved, to come unto thee, and enlighten thy darkness with his light. Abide faithfully with him in this retirement, for thou canst not find so much peace in any other place.—*Imitation of Christ.*

## THE RACE HALF RUN.

It is a habit which has become in a measure fashionable among a certain class of Christians, of absenting themselves from public worship, in the after part of the day on Sunday. The motive which induces them to adopt this course is such as will either justify or condemn them, before the dread tribunal of Him who is the searcher of the inmost recesses of the heart. It is a practice which declares more to the world than perhaps they would be willing to allow. For they virtually declare, by their manner, that the day which was solemnly set apart by the great Ruler and Governor of all things, as being holy unto the Lord—a day which is dedicated to the worship and service of God, which is but one day in seven, is too great a task upon them. If they attend public worship once every Sunday, it is as much as can be expected. But by what rule do you come to this conclusion? Do you measure your duty to your God by your own convenience

and wishes, or by the unerring rule in the gospel which requires perfect obedience? If from the former, the universal consent of the Christian Church, as well as that of the sacred scriptures, is, that your duty is but half completed. As far as you have gone in the line of your duty you have done well, and who hath hindered you from completing it? You have run well for a season; but remember, O Christian, that the crown of eternal glory which is reserved for the righteous is not for him who runs but half the race, but for him who shall continue in the faithful discharge of every Christian duty, unto the end of life. Remember that you have put on Christ by baptism, and have been initiated into the Christian Church. At that time you took upon yourselves the character of a follower of Jesus, and most solemnly promised that you would renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, and the sinful desires of the flesh, so that you would not follow nor be led by them. Remember, too, that this profession of yours was made public. Both men and angels viewed the interesting scene, and both men and angels are now looking with scrutiny upon you, expecting to see the wonted fruits of that profession showed forth in your daily walk and conversation with the world—expecting to see you "lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our Faith"—expecting to see you zealously engaged in your high and heavenly calling.—This they certainly have a just right to expect. The slightest deviation from that which is considered to flow as a necessary consequence of your profession, is noticed with more than common eagerness. The world is and will be censorious, and often seeks occasion to vent her spleen. Many persons endeavor to excuse themselves from paying any attention to the Christian religion, because they can see faults and foibles among Christians. Thus the sacred cause of religion suffers. The churches of our God will become too little frequented; and her altars too often neglected. Then may Zion truly mourn for her disobedient, rebellious children. Then for the sake of example, for the sake of the honor of the Christian religion, for the sake of your own respectability as men and as Christians, and for the well being of your immortal souls, consider well the reality of all those excuses for your non-attendance on public worship, and return to your duty. "Forget not the assembling of yourselves together as the manner of some is," and "remember to keep holy the sabbath day," lest you too frequently vacated seats in the house of God appear in judgment against you in that day when the veil which hides the eternal world shall be removed, and the secrets of all hearts shall be disclosed. Have you not reason to fear that you, with all your multiplied excuses for the non-performance of your Christian duties, when cast into the scales of eternal justice, may be found wanting? It is true, you may deceive the world. We may have a name to live whilst we are spiritually dead; but let us reflect a moment that the day is at hand when this bubble shall burst, and exhibit us in all our deformities. Then awake, O slothful Christian. Put away thy sins of omission, and shine forth in the beautiful garments of the redeemed of the Lord.

## DR. CHALMERS'S PREACHING.

### Before and after his conversion.

If any man may be considered a competent judge of the most valuable and effective preaching, we think Dr. Chalmers ought to be allowed to be that man. For twelve years, he was a merely moral preacher to his congregation, but undoubtedly a man of the most unblemished character, and maintaining a high sense of honor. He appears, however, for these twelve years, to have been a stranger to Christ, and to the power of his gospel. But at length his mind received a new direction. The depravity of his nature, and the glorious grace of the gospel, became realities to his heart, and were cordially believed. He now preached Christ in the fulness of all his offices, and he tells us what were the different effects produced, and their perfect contrast in his Address to his Parishioners at Kilmany, after his conversion to Christ, he thus speaks:—

"I cannot but record (he says) the effect of an actual though undesigned experiment, which I prosecuted for 12 years among you. During the whole of that period, in which I made no attempt against the natural enmity of the mind to God, while I was insensitive to the way in which this enmity is dissolved, viz. by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and his offices, even at this time I certainly did press the reformations of honour, and truth, and integrity among my people; but I never once heard of any such reformation having been effected among them. I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life, had the weight of a feather, on the moral habits of my parishioners. And it was not till I got impressed of the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the HOLY SPIRIT given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their meditation and their prayers; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I foretold made the earnest and the zealous, but I am afraid at the same time,

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the ultimate object of my earlier ministrations. But now a sense of your heavenly Master's eye has brought another influence to bear upon you. You have at least taught me, that to preach Christ, is the only effective way of preaching morality in all its branches."—*Chr. Watchman.*

## CHRISTIAN SECRETARY.

HARTFORD, JANUARY 29, 1831.

*Advantages which the people of this country possess.—Obligations of Christians.*

Of all nations now on the earth, the United States enjoy the greatest degree of civil and religious liberty; and being far distant from the countries of Europe, which are not unfrequently agitated by internal commotions, and preparing to resist aggressions from their neighbors, we enjoy a quietness to few countries. As a people our property is unequalled. Taxes are light, as we have neither crowned heads, with all their train of dependants, to support; nor yet do we groan under the burden of an expensive Church establishment. Labour is well rewarded, and public honours and emoluments being the perquisites of no particular class in society, great incentives are held forth for industry and good conduct. These circumstances have doubtless led to the acquisition of property, and of knowledge, and have brought forth, in the different departments of science, and of political economy, talents and capacity which are not surpassed by much older nations.

The press has here an influence which is nearly universal. The cheapness of weekly periodicals is such, that few families are precluded from either patronizing, or at least reading one. This circumstance, together with the means which are in use for instructing the young, enables the people of this republic to possess a very general knowledge of the political situation of the world, and to become more fully acquainted with the science of government than any other people. Having these advantages, we can contrast our situation with that of other countries, and thus discover that great superiority which we enjoy.

To Christians we would say—What does God require of you now, in the enjoyment of all these blessings? While the Baptists in England, from their poverty, during the year 1820, contributed about \$52,000, our public benefactions to the leading benevolent objects embraced by our denomination, did not amount to nearly one half this sum—not exceeding 5 or 6 cents to each professor! If we act as stewards, and five talents are given us, how shall we excuse ourselves, if we neglect to apply God's bounty to the furtherance of his own cause on the earth?

By the Annual Report of the Foreign Mission Society for the County of Litchfield, it appears that the funds received the past year amounted to \$2200 50. The sum total contributed to this Society since its organization (18 years), is \$31,370 02. Considering the applications for the other numerous benevolent objects, we think that the Congregationalists in that county have exhibited a great degree of liberality.

CALL TO PROFESSING CHRISTIANS ON TEMPERANCE.—The National Preacher for the present month contains a Sermon with the above title, by the Rev. A. Dickinson. That this number may have a more extensive circulation, it has been stereotyped, and will be furnished, or distributed by mail, at \$25 a thousand, or \$3 a hundred copies. Publication office, 144, Nassau street, New-York.

We have received the first Number of "An Ecclesiastical Register," being a collection of facts relative to the Churches and Clergy of New-England. By Henry Davidson, Waldo, Maine. The Register is intended to contain, in the first place the following facts relative to Churches, viz:—

The Denomination as it now exists, the date of their organization, the names of the Ministers in succession, the time of their settlement and of their death or dismissal, and the number of members in the respective Churches. And secondly, Alphabetical catalogues of the Ministers of the several denominations in which the place of each Minister's settlement will be pointed out, and his native place given, and also the College wherein he was educated, if he received a public education, with the year he was graduated, together with the age to which deceased Ministers attained. And thirdly, some account of revivals of religion in the respective Churches.

It is also proposed to give the date of the incorporation of the several Towns, with their population in 1830.

The work is to be well printed, and delivered to subscribers at \$1 25, in Numbers by mail, or \$1 50 for 300 pages bound.

If it is possible for a full and impartial account of all these particulars to be given, the work will be interesting; and a very considerable patronage will be requisite to remunerate the editor for his labour in procuring the necessary documents.

For the Christian Secretary.

## ORDINATIONS.

Br. ALFRED GATES, of Willimantic, Conn. (a member of the Hamilton Institution, and late of the First Baptist Church in Courtlandville, N. Y.) was publicly set apart by ordination to the work of the Gospel Ministry, on Thursday, the 20th January, 1831, by an Ecclesiastical Council, called by the Baptist Church of Christ, at the Willimantic Falls, in Windham, Conn. and convened with the said Church at their meeting-house. The following is the order of the services, viz:—

Singing.—Prayer by Br. Esak Brown, of Lebanon. Sermon by Br. Samuel S. Mallory, of Willington, founded on 2 Cor. iv. 5: "For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus sake."

Ordaining Prayer by Br. Chester Tilden, of Andover, and laying on of hands by brethren Tilden, Mallory, and Brown.

Charge to the Candidate by Br. Brown.

Right hand of Fellowship by Br. Tilden.

Address to the Church and Congregation by Br. Mallory.

Concluding Prayer by Br. Crampton, of the Congregational Church at Willimantic.

Singing.—Benediction by the candidate.

The services on this occasion were peculiarly solemn and interesting, and rendered the more so, perhaps, having been preceded by the Conference of the Churches of the Ashford Baptist Association, which met with this Church the day before.

GEO. BYRNE, Clerk of the Council.

BECKET, JAN. 20, 1831.

Ordained to the Gospel Ministry, Br. JOHN WILDER, in connexion with the Baptist Church.

With much politeness and christian good feeling the Congregational meeting-house was opened for the services, which were as follows:—

Invocation and reading the scriptures by Br. Day.

Introductory Prayer by Br. Kingsley.

Sermon by Br. Sandys.

Ordination Prayer by Br. Sweet.

Charge by Br. Hall.

Hand of Fellowship by Br. Skinner.

Address to the Church and Congregation by Br. Beach.

Concluding Prayer by Rev. Mr. Mills (Congregationalist).

Hymn and Benediction by the candidate.

Singing on the occasion highly interesting.

IRA HALL, Moderator.

CHAR. B. FRANCIS, Clerk.

Ordained at Westfield, Mass. on Wednesday last, Br. ANDREW M. SARRIS, to the pastoral charge of the First Baptist Church and Society in that town.

Select portions of scripture were read by Br. Amasa Clark, of.

Introductory prayer by Br. Jonathan Wilson, of Suffield; Sermon by Br. Gustavus F. Davis, of Hartford; ordaining prayer by Br. Nicholas Branch, of Springfield; charge by Br. Henry Archibald, of West Springfield; Right Hand of Fellowship by Br. Gurion Robins, of East Windsor; Address to the Church and Society by Br. David Wright of Cummington, former pastor of the people; concluding prayer by Rev. Mr. Knap, pastor of the Congregational Church and Society in Westfield.

The services were performed in the Congregational meeting-house, in the presence of a large and attentive auditory.

## COMMUNICATED.

The connection existing between the Baptist Church of Christ, at the Willimantic Falls, and Rev. Chester Tilden as their Pastor, was dissolved on the 11th of January, inst. by the request of a letter of Fellowship and dismissal from brother Tilden, which was granted by the Church; and the Clerk was ordered to give a letter of recommendation to brother Tilden, to unite with the Baptist Church in Andover.

The above arrangement was entered into with mutual good feeling, owing to a pressing call from the Church in Andover for brother Tilden "to come over and help them;" and it appearing evident, both to this Church and brother Tilden, that God in His Providence had opened a field of usefulness for him at that place, and duty led him to devote his labors there.

Brother Alfred Gates, from the Hamilton Institution, succeeds brother Tilden in the ministry to this Church for the present.

GEO. BYRNE, Church Clerk.

Windham (Willimantic), }  
Jan. 21, 1831. }

## ASHFORD CONFERENCE.

The Conference of the Churches of the Ashford Baptist Association, convened with the Baptist Church at the Willimantic Falls, on Wednesday the 19th of January. Owing to the bad condition of the roads, some few Churches were represented.

Notwithstanding, it was a very interesting meeting. It being expected that the ordination of brother Gates would take place on Thursday, the services of the Conference closed on Wednesday evening.

The next meeting of the Conference will be held with the 3d Baptist Church in Ashford, the first Wednesday in March next, and it is requested that Delegates will take with them certificates of their appointment.

GEO. BYRNE, Clerk.

Windham (Willimantic), }  
Jan. 21, 1831. }

## THE NEW-HAVEN UNION CONFERENCE.

will be held with the Baptist Church at Wallingford, on the last Wednesday in February. Delegates are requested to meet at the house of brother Knowlton, at ten o'clock, A. M.

Services to commence at the meeting-house, at one o'clock, P. M.

## HARTFORD UNION CONFERENCE.

The Churches of the Hartford Association will hold their next Conference with the First Baptist Church in Colebrook, on the first Wednesday in February. The public exercises to commence at one o'clock, P. M.

T. LARCOMBE.

Colebrook, Jan. 10, 1831.

## POLITICAL.

## LOST GREENLAND FOUND

Translated for the New-York Daily Advertiser. From a Copenhagen paper called "The Day," of Oct. 1830.

The commissioners appointed by the Government for the purpose of causing an examination to be made of the Eastern coast of Greenland, have published the following interesting account:—

The desire to become acquainted with East Greenland, and to ascertain whether any traces were left of the ancient colony from Iceland, has for centuries been national with the Danes, and attempts have in consequence been made for attaining this object under Frederick the 2d, Christian the 4th, Frederick the 3d Frederick the 5th, and Christian the 7th, but without success. The progress, however, which in the latter years, had been made by British and Russian navigators in the examination of the Polar region, and the means possessed in our days, in preference to the time past, for overcoming the impediments which nature has thrown in the way, could not but lead to an impression, that what had been found impracticable through two centuries and a half, might possibly now be accomplished; and His Majesty has in consequence been pleased, by an order of the 24th of Sept. 1827, to direct the undersigned to form a commission for the purpose of considering the most proper way of carrying such a plan into execution.

Having submitted to His Majesty the proposal to cause the attempt to be made by means of four Greenland boats, which might be fitted out and proceeded from the district of Julianahope, Capt. Grabb, of the navy, and the Naturalist M. Vahl, proceeded in the spring of 1828, from Copenhagen to Greenland, where they were joined by the superintendent of the colonies, Mr. Mathiesse as linguist, they collected and prepared every thing for the expedition, and passed the winter at the place of traffic, Neenortalik, in the district of Julianahope.

The expedition started on the 20th of March, 1828, but being impeded in its progress by the famous ice bank at Poesortok. Capt. Grabb consulted with

his European companions, and it was agreed that they should return, as a deficiency in provisions would be felt if they remained together; they left him accordingly on the 23d of June, at 62° 46' 40" N. Latitude.

Captain Grabb proceeded then by himself in one boat, accompanied by an East Greenlander and family, by Ernech and another Greenland and to the boatmen from the district of Julianahope. In this way Capt. Grabb succeeded in penetrating so far as to arrive on the 25th of July, at an island situated at 65° 18' north latitude, 38° 28' west of Greenwich, where he planted the colours of his country, but he was detained so long at this place by impenetrable ice, that the advanced season compelled him to return to take winter quarters at Rugarbik, of 62° 22' north latitude, where he arrived on the 1st of October. From this place he wrote on the second of April this year, and stated that he intended to start the next day in proceeding towards the north as he had done before, in the hope of arriving in the 6th degree of north latitude at least, before he would have to return to the colonies, where, it is hoped, he by this time may be safely arrived.

By the above tour, Capt. Grabb has not discovered even the smallest trace of any ancient settlement nor do the outlines of the coast, exactly taken down by him, agree with the description existing of the old Greenland Bishopry "Oostgyden," whence Captain Grabb draws the conclusion, that this colony has not been located to the east of Cape Farewell, but in the district of Julianahope. He has, however, on the district with inhabitants whom he found more different from the Esquimaux than the mixed race to be met with in the district of Julianahope. The form of the head as well as the slenderness of the body, agrees perfectly with the Europeans of the north; they have besides a pure and fair skin, and frequently brown hair. Some of the men suffer their beard to grow in the shape of mustaches, and some are tattooed, which more particularly is the case with the old women. Upon the whole population could not be taken at more than 5 or 600, who with the utmost difficulty sustain their lives upon some few bluffs, which alone are habitable in these deserts, by means of berries, game, fish and seals. These people do nevertheless distinguish themselves as being uncontaminated with vices, and in the highest degree moral, peaceable, obliging, trustworthy, and faithful to their word, which they manifested on every occasion in their conduct towards Capt. Grabb.

This account, which has been extracted from the Journal of Capt. Grabb, and arrived here in a vessel from Julianahope is hereby submitted to the public by his Majesty's command.

From the N. Y. Daily Advertiser

New-York Convention of Teachers and other friends of Education.—The Convention for remedying the defects in the Common Schools in this state, was held at Utica on the 12th of the present month.

There were delegates from twenty two counties. Dr. Davis, of Hamilton College, was chosen president. The Vice presidents were Mr. Taylor, of Lewis, and Mr. How, of Ontario. Messrs Yates, of Madison, and Wilson, of Rensselaer, were appointed secretaries.

From the Utica Intelligencer we copy the following particulars relating to the proceedings of the Convention.

Committees were appointed upon the different subjects which constituted the object of the convention. They reported and their reports were altered and amended until they met the pleasure of the convention. There was a great deal of discussion upon the report of committees as well as upon the various resolutions which were offered. The investigations of the convention were very extensive and thorough, and embraced every question within the scope of their action. The previous convention had requested through their corresponding committee the attendance of several distinguished men, and as the question upon which they desired them to address the convention. Most of the persons appointed, found it inconvenient to be present, and forwarded their communications upon the subjects entrusted to them to be read to the convention.—Among them was one from Professor Griscom, New York, one from J. D. Hammond, Esq. Albany, Mr. Flagg, Secretary of State, Professor Eaton, of Troy, upon subjects proposed to them.

The convention at the close appointed a committee to whom the different reports which were adopted, were referred with instructions to condense and arrange them for publication. We understand that the publication will take place in the course of ten days. Several addresses on prescribed subjects were made before the convention; one by Mr. Holbrook of Boston, on Lyceums—a gentleman extensively known and highly respected for his general intelligence, and for his devotion to the improvement of common schools. Professor Yates of Chittanooga, by appointment delivered an address on the question (how far it is expedient to introduce the study of jurisprudence, into common schools). The subject was treated with ability and interest by the speaker, and the delivery was marked with the peculiar recommendations of the gentleman's manner, and by his clear and distinct enunciation. The convention resolved itself into a State Lyceum, and appointed officers.

## SUMMARY.

## THE LATE STORM.

At Lancaster, Pa. the snow fell 3 feet deep. One hundred men were mounted on horses to break a road.

At Fredericksburg, Va. the snow was 18 to 20 inches deep.

At Winchester, Va. the depth was from 20 inches to 2 feet; and in places, the drifts were so great, as to block up the dwellings. Wood immediately became scarce, and \$17 was paid for three loads, containing 10 cords of wood. It subsequently rose to a higher price. Several persons tore down their out-buildings, fences &c. and cut down favorite trees for fire wood. In some instances the poor burnt their tables &c. to keep from freezing.

At Pittsburg, the snow was 4 to 6 feet deep upon the mountains.

We learn from the Eastern papers, that at Gardiner, Me. the ground was nearly as bare as in July, last week. They had only a strong N. E. wind, when it snowed so severely in other parts of the country.

At Boston on Friday last, the thermometer was 4 degrees below zero, and in the vicinity eight degrees below.

The Philadelphia Chronicle of Monday, says—The Delaware river is now frozen over in the vicinity of the city. The weather is colder at this time than it has been since the winter began. At 7 this morning, the thermometer stood at 5, and at Germantown, 4 deg. lower.

From the Providence Daily Advertiser.

MELANCHOLY OCCURRENCE.—A Mr. Crines, of this town, gives the following information respecting the death of Mr. Edward Greene, the driver of the mail stage between this place and Hartford. He started from Ashford, (Conn.) on Monday morning, with the Hartford mail stage. After he had arrived within five miles of Mr. Cornell's tavern in Gloucester, he found it impossible to proceed with the stage, he hired a man to proceed with him on foot to Cornell's where he arrived after a severe time, and left the mail. On his return to Ashford, he perished from the severity of the weather. Mr. Crines informs that he sat by his side in the sleigh, and found he was much overcome by fatigue and cold, and was drowsy. He wrapped the buffalo skin around and endeavored to warm and keep him awake, by rubbing and shaking him: but in vain,

in a short time he was dead.—He then covered him over with the buffalo skin, took the reins and conveyed his body to his uncle's in Ashford. He was a respectable young man, 22 years old.

A boy, in Foster, about 14 years old, was sent by his father, to a store, near Connecticut line, Saturday, to get some oil. He went to the store, got his oil, and attempted to return. He was found buried in a snow drift, frozen to death, holding in one hand the jug of oil.

Alabama.—The population of the State of Alabama amounts to 309,502 souls, viz. 160,525 whites, 117,408 slaves and 1540 free persons of colour.

Joseph Merritt, a police officer, in an affray with Henry Smith, at Wheeling, was killed by a stab.

Requests have been held in Baltimore on the bodies of two persons who died from intemperance and exposure.

UNITED STATES BANK.—A new and most striking illustration of the benefits of the United States Bank to the commerce of Mr. Bates, of the Banking House of Barings & Bates, of London, before a committee of the British House of Commons, in relation to the China trade. It appears that the bills of the United States Banks are now taken by our merchant vessels to Canton instead of specie, and that these bills are sold in China at an advance, being considered as a good remittance to England! This has never been done till 1830. Our merchants have been compelled to send specie, which was generally shipped at a premium, and was subject to the charges of freight and the expense of insurance. Added to this, it took out of market, dollars, that we afterwards had to re-purchase or to re-import at an additional expense, in order to keep up the relative values of silver and paper currency. As these United States bills come home by the way of England or the continent, if the original shipper has credit with the bank, it is now possible for him to clear a profit on a trade effected solely on his credit and that of the bank.—*Boston Patriot.*

SOLEMN WARNING.—A young man, aged about twenty years, died at Thomaston, (Enfield, Conn.) on Thursday or Friday of last week, under shocking circumstances, and such as, we should think, would be torturing to the consciences of those concerned in the transaction, if it does not expose them to the severest legal penalties. We give the particulars, as we heard them, in the hope they will prove a solemn and lasting admonition to those who are inclined to intemperance themselves, or who would ever think of turning run down the throat of a thoughtless companion. He came into the tavern and it was offered to pay for as much rum as he would drink. The bar keeper mixed for him, and he continued to drink, glass after glass, in immediate succession, till the eleventh, in drinking which he fell senseless! He was taken to the barn and suffered to remain there during the night, which was very cold. In the morning, he was found nearly dead—was brought in and laid by the fire, when he soon expired!—*Springfield Rep.*

The cause of Reform in Parliament is gathering an irresistible force, and it must soon be granted, or as Earl Grey says, it will be taken.

It appears by the report of S. S. Hamilton, agent of Indian affairs, that the whole number of Indian schools, which receive aid from the civilization fund, is 52, in which are 1,512 pupils; and towards which, \$6,650 is paid annually by the government. The number of different tribes that receive annuities, under existing treaties, is about 35, who are paid annually an aggregate of \$251,576, of which \$148,990 is permanent.

Mr. Bloodgood, the newly elected Workingmen's Mayor, signified his election into office, by an act of uncommon munificence. He went to the prison in this city, and directed the keeper to set open the prison doors of every person confined for debt, and let them go free; pledging himself for the full amount for which they were confined.—*Albany Advocate.*

It is supposed that the remains of 160,000 persons have been laid in the cemetery of the Trinity Church, New-York, since 1702.

Out of nearly eight hundred inhabitants who constituted the population of Hudson, Ohio, only one person has died during the past year, and that a child, from a tumor occasioned by a hurt. No death has occurred in the College since its establishment.

By a Record kept by a Fire Company in Philadelphia, it appears that during the year 1829, there were 40 fires. The whole amount of damage by which was \$111,997, and of this \$56,691 were insured, leaving a total loss of \$55,306.

A writer in the Philadelphia American asks, if our builders would use cast iron pipes (round or square) instead of making cumbersome and insecure brick chimneys, would it not be an improvement in the art of building? They would take up less room: be more secure in case of fire—would draw better, and could be so contrived as to be more easily cleaned, (if necessary) than the expensive, unsightly projections which encumber our rooms at present.

Mr. Donaldson, a gentleman long connected with the Edinburgh Advertiser, has left property to the amount of £220,000, the whole of which he has destined to be employed in the foundation of an hospital for orphan and destitute children, to be erected in the neighbourhood of Edinburgh.

An infant was frozen to death on the night of the 12th inst. in a cellar in Fourth, between Shippen and Plum streets, in the district of Southwark, Philadelphia.

Our whole navy force, building and launched, consists of 12 ships of the line, 10 frigates, 10 sloops of war, and 7 schooners, making 51 sail; mounting in all, probably, 2,300 guns. Of these, 1 ship of the line, 4 frigates of the first class, 1 frigate of the second class, 12 sloops of war, 4 schooners, in all 22 sail, are in commission.

The number of deaths in the city of Baltimore, during the year 1830, were 2,086.

The library of the Portsmouth Athenaeum, contains 2,802 volumes. The institution has recently received a bequest of \$1,000 from the late Mr. James Edward Sheafe.

The library of the Boston Athenaeum contains upwards of 25,500 bound volumes, besides a great number of unbound pamphlets.

The library of Harvard University, (of which a judiciously arranged catalogue has lately been published in three octavo volumes), contains 35,000 volumes, and a considerable augmentation is soon expected from Europe.

A premium of fifty dollars, the donation of a benevolent individual in the State of Maine, and now deposited with the Treasurer of the Pennsylvania Society for Promoting the abolition of slavery, &c. is offered to the author of the best treatise on the following subject: "The duties of ministers and churches of all denominations to avoid the stain of slavery, and to make the holding of slaves a barrier to communion and church membership."

The Revue Encyclopedique for October, contains a flattering notice of Miss Beecher's Suggestions on Education, and draws from it favorable inferences in regard to the state of the best schools in the United States, compared with those in Europe.

ECONOMIC LIGHTING.—At the Tulloch Bleach-field, a young man named A. Reed, has constructed

an apparatus, by means of which he is enabled to procure from the wood which they are in the practice of burning in order to obtain acetic acid gas, sufficient to light the whole premises. By this ingenious device a most important saving is effected, since no more wood is necessary for both the gas and the acid, than was formerly used for the acid alone.—*London Mechanic's Magazine* for January 2, 1830.

Cure for Consumption.—An English chemist of high fame, Mr. John Murray, of Hull, F. S. A. &c. has at length discovered what he believes to be a cure for tubercula phthisica—for far gone consumption. His work on this subject, which is dedicated to the Duke of Wellington, contains the result of twelve years inquiry, during which period his thoughts have been exclusively bent to this noble and philanthropic object. In the progress of his investigations, he came to the very rational conclusion, and one which has impressed many other minds, that if any remedy should ever be found out for structural disease of the lungs, it must be some one which may be brought, through the medium of respiration, into immediate contact with the diseased surface; and, when there, have the power of subduing the morbid action, without diminishing the general tone of the system.

At length Mr. Murray believes that he has discovered such a remedy in the vapor of nitric acid; and this fact is the more worthy of attention, since it is suspected, Mr. Murray is well known in the scientific world as author of some valuable works on chemistry, and has, we believe, been himself a sufferer from the scourge he has striven so sedulously to avert.—*Bost. Med. & Surg. Jour.*

## CICERONEAN LYCEUM.

(Meeting on Monday Evening next, 31st inst.)

## QUESTION FOR DISCUSSION.

"Ought the conductors of State Prisons, to receive proposals for the labor of the Convicts, with a view to their being employed at the Mechanic Arts?"

## A CARD.

THE Treasurer of the Baptist Convention acknowledges the receipt of Thirty Dollars, from Mrs. Lydia Sherwood, for African Schools.

GEORGE READ, Treas'r.

## MARRIED.

At the Baptist Meeting House in this city, on Sabbath evening last, by the Rev. G. F. Davis, Mr. Lester H. Treat, to Miss Louisa Day, both of this city.

In this town, Mr. William H. Lord, of Canaan, N. Y. to Miss Julia Ann Benton.

At Middletown, Mr. Allen May, to Miss Sarah D. Sampson, daughter of Mr. Daniel Sampson.

At Humphreysville, Mr. Truman Tomlinson, to Miss Wealthy Osborn.

At New Haven, Mr. James Higgings, of New Haven, to Miss Mary Ann Odell of Woodbury.

At Danbury, Mr. Darius Dikeman, to Miss Orta Barnum.

## DIED.

At Willington, Eld. David Lillebridge, aged 87. At Wintons, on the 7th inst. Elizabeth Wolcott, aged 5 years, daughter of Mr. James Newberry.

At Windham, on the 18th inst. Mrs. Maria Howes, 46, wife of Doct. Nathaniel Howes.

At Middletown, Miss Caroline Hinsdale, 16, daughter of Mr. John Hinsdale.

At Norwich, Deac. Charles Lathrop, 61.

At North Stonington, Deac. Thomas Swan, 90.

At Chaplin, Mrs. Sarah Wealthy F. Mason, 23.

At Lebanon, Mrs. Wealthy F. Mason, 23.

At Litchfield, Mrs. Sarah Thompson, 85, widow of the late Mr. Z. Thompson.

At Hampton, Mr. Benjamin Dolly, 25.

At Pomfret, widow Sarah Utley, 64.

## DR. D. S. DODGE,

HAS Removed from Fairfield to this city, and taken the office in Prospect Street, recently occupied by Dr. Cogswell, deceased.

## REFERENCES.

His Excellency Gov. Tomlinson, } Fairfield.  
Hon. Roger M. Sherman, }  
Isaac Bronson, Esq. }  
Professor Silliman, }  
Eli Ives, M. D. } New Haven.  
Jonathan Knight, M. D. }  
Hartford, Jan. 22, 1831. }

## NOTICE.

At a Court of Probate holden at Hartford, within and for the district of Hartford, on the 19th day of January, 1831.



## POETRY.

From the Christian Index.

## YOUTHFUL VOICES.

Suggested on witnessing the exercises and singing of the Sunday School scholars, in the First Baptist Church, Second street, on the evening of Sunday, Jan. 2, 1831.

Hush—let the gentle and inspiring numbers,  
Pure incense from young hearts, in praise arise;  
Soft as the accents of an infant's slumbers,  
Which sleeps regarded by a mother's eyes,  
Lull'd by her vigil song to quiet rest,  
While its faint breath is on her hearing breast!

Hush! while the Spirit, o'er the scene descending,  
In dove-like broodings, sanctifies each tone,  
Deep thoughts of heaven, with youthful dreams are  
blending,  
Which shine like day-beams, ere their hour was  
flown;

They seem like heavenly anthems heard below—  
Those cherub voices, melting as they flow.

Something of tenderness and love is breathing  
In the sweet numbers of that lovely throng;  
Purer than scented clouds from censers wreathing,  
Where time-worn cloisters hear the vesper-song,  
Something of touching and alluring power,  
Watering the heart, as dews refresh the flower.

Life's morning richness, when the Spirit's essence  
All full of transport, with no thrill of care  
Comes with a palpable and holy presence—  
Felt is the freshness of Youth's spring-like air;  
And bathed in beauty—a delicious throng,  
The hours of young existence float along.

Then come fond memories of the lost and faded,  
Whose happy hearts were mirrored in bright eyes,  
Now by the curtains of the grave o'er-shaded,  
Shut from the sunlit fields, and streams, and skies,  
Their wistful tones invade the haunted ear,  
We hear their spirit pinions rustling near!

Then steals with faintness like illusion banished,  
The sense of darkness on the burdened mind—  
The weary heart sighs for its raptures vanished  
Like summer odours, on the southern wind;  
For hopes, like rainbows in the orient air,  
In dissolution, eloquent and fair!

Yet whilst these voices, midst the aisles are swelling,  
And filling with sweet sounds, the sacred dome,  
Something like joy in the wrapt soul is dwelling,  
Which lifts its vision towards its final home—  
Where fadeless light invests each glorious scene,  
And the "still waters" sleep in fields of green!

There, when the pilgrim-race of earth is over,  
Will the freed spirits of the ransomed rest—  
Matron and sire, maid, friend and lover  
Will meet with gladness in each kindred breast,  
Till 'mid the raptures of a countless throng,  
The battlements of heaven o'erflow with song!

C.

## ISRAELITES PASSING THE RED SEA.

BY BISHOP HUBER.

For many a coal black tribe and many a clan,  
The hired guards of Miriam's throne were there;  
On either wing the fiery coursers check  
The parch'd and sinewy sons of Amalek;  
While close behind, inured to feast on blood,  
Deck'd in beauteous spoils the tall Shangalla stode;  
Mid blazing helms, and bucklers rough with gold,  
Saw ye how swift the scythed chariots rold?

Lo! these are they whom, lords of Africa's fens,  
Old Thebes has pour'd through all her hundred gates—  
Mutter of armies! how the emerald glowed,  
Where, flush'd with power and vengeance, Pharaoh rode  
And toiled in white, whose blazing wheels before  
Ours' ark, his swarthy wizards bore:

And all responsive to the trumpet's cry,  
The priestly sistrum murmur'd "Victory!"  
Why swell these shouts that rend the desert's gloom?  
Whom come ye forth to combat? warriors whom?

These flocks and herds, this faint and weary train,  
Red from the scourge, and weary from the chain?  
Friend of the poor! the poor and friendless save—  
Giver and Lord of freedom! help the slave.

North, south, and west, the sandy whirlwinds fly,  
The circling pole of Egypt's chivalry.  
On earth's last margin, through the weeping train,  
Their cloudy guide moves on—and quail we swim the main?

'Mid the light spray their snorting camels stode,  
Nor bathed a felloe in the nautilus flood.  
He comes—their leader comes—the man of God  
O'er the wide waters, lifts his mighty rod

And onward retires, the circling waters retreat,  
In hoarse, deep murmurs, from his holy feet,  
And the chafed surges roll roaring below,  
The hard wet sand and coral hills below.

With limbs that falter, and with hearts that swell,  
Down, down they pass, a steep and slippery dell,  
Round them arise in pristine chaos horrid,  
The ancient rocks, the secrets of the world;

And cavers that blush beneath the ocean green;  
And flows, the sea-calf's low rood's hanna, are seen:  
Down, safely down, the narrow pass they tread,  
The seething waters storm above their head;

While far behind retires the sinking day,  
And fades on Edom's hills its latest ray.  
Yet not from Israel fled the friendly light,  
Or dark to them, or cheerless came the night;

Still in the van along that dreadful road,  
Blazed broad and fierce the brandish'd torch of God,  
Its meteor glare a ten-fold lustre gave  
On the long mirror of the rosy wave;

While its blest beams a sunlike heat supply,  
Warm every cheek and dance in every eye—  
To them alone—for Miriam's wizard train  
Invoke for light their monster gods in vain;

Clouds heaped on clouds their struggling night confine,  
And ten-fold darkness broods along their line,  
Yet on they go, by reckless vengeance led,  
And range unconscious through the ocean's bed,

Till midway now that strange and fiery form  
Show'd his dread visage, light'ning through the storm,  
With withering splendour blasted all their might,  
And brake their chariot-wheels, and marr'd their courser's flight.

"Fly Miriam, fly!" The ravenous flood they see,  
And fiercer than the floods the Deity!  
"Fly Miriam, fly!" From Edom's coral strand,

Again the prophet stretch'd his dreadful wand,  
With one wild crash the thundering waters sweep,  
And all is waves—a dark and lonely deep;  
Yet o'er those lonely waves such murmurs pass,  
As mortal wailing swell'd the nightly blast,  
And strange and sad the whispering surges bore

The groans of Egypt to Arabia's shore.  
Oh welcome came the morn, where Israel stood,  
In trustless wonder, by the avenging flood!

Oh welcome came the cheerful morn, to show  
The drifted wreck of Israel's pride below;  
The mingled limbs of men, the broken car,  
A few and relics of a nation's war!

Alas how few! Then soft as Edom's well,  
The precious tears of new-born freedom fell—  
And he, whose harden'd heart alike had borne  
The hours of bondage and the oppressor's scorn,

The stubborn slave, by Hope's new beams subdued,  
In faltering accents sobb'd his gratitude,  
Till kindling into warmer zeal around,  
The virgin timbrel wafted its silver sound;

And in fierce joy no more by doubts suppress'd,  
The struggling spirit throbb'd in Miriam's breast.  
She, with bare arms, and fixing on the sky  
The dark transparency of her lucid eye,

Pour'd on the winds of heaven her wild sweet harmony.  
"Where now" she sang "the tall Egyptian spear?  
O'er the sunlike shield, and Iran's chariot, where?  
Above their ranks the whirling waters spread;  
Shout, Israel! for the Lord hath triumphed!"

And every pause between, as Miriam sang;  
From tribe to tribe the martial thrasher rang;  
And loud and far the stormy chorus spread—  
"Shout Israel for the Lord has triumphed!"

From the (London) Christian Observer.

## JUSTIFICATION THROUGH FAITH.

I am much pleased with the tone and spirit of the replies of Philo, G. J., and G., in the Christian Observer for August, to my questions in your Number for June, "What is justification?" and "How is a sinner justified?" but I think that no satisfactory answer has yet been given to either of the questions, so as to make me consider otherwise than that justification is conveyed to man, and received by him, "through" faith, rather than "by" it.

I do not deny, but rather maintain, that "by" may often be correctly used to signify "by means of," or "by the instrumentality of;" but I also maintain, that, as applied to faith, *through* is, as to verbal accuracy, more correct than *by*. We are not operators or authors of the great blessing of justification, but recipients of it.

My meaning may be more clearly seen, and the distinction of "by" and "through" may be more readily allowed, if I premise that I consider justification itself, as wrought and conferred by God, is the making a pardoned sinner just or righteous; and, as received and believed by man, is his being made so. God, by his grace, justifies the sinner; the sinner, through his faith, believes that God has justified him: this believing does not make him just, but assures him that he is so. God's part is active, conferring it; man's part is passive, receiving it. The former is an act, the latter is a state: the first is a justifying, the last is a being justified. If I were distinguishing these terms in Latin, I should say God's act is *justificatio*; man's state is *justitia*, Deus hominem justificat; Homo apud Deum justus est.

I do not, however, so nicely distinguish "by" and "through," as being applied, the one to faith, and the other to man; but as applied, the former to grace, and the latter to faith; the former to God, and the latter to man. Nor do I understand the expression, "justification through faith," as if faith was our justifier, or as if faith justified us; but that we, through faith, believe that Christ is our justifier. We do not believe, and therefore are justified, but we believe that we are justified. My meaning, however, is so well expressed in the Homily on Salvation, that I beg leave to make a few extracts from it.

"Three things must go together in our justification; upon God's part, his great mercy and grace; upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and, upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us. Saint Paul, in the third chapter to the Romans, declareth nothing upon the behalf of man concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not man's only work, without God.

"In our justification by Christ it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of man but of God.

"Justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give him, but which we take of him by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ.

"As great and as godly a virtue as faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification. So that our faith in Christ (as it were) saith unto us thus,—It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.

"The very true meaning of this proposition or saying, We be justified by faith in Christ only, is, this, We put our faith in Christ that we be justified by him only: that we be justified by God's free mercy, and the merits of our Saviour Christ only, and by no virtue or good work of our own that is in us, or that we can be able to have or to do, for to deserve the same, Christ himself only being the cause meritorious thereof.

"God of his mere mercy, through the only merits and deservings of his Son Jesus Christ, both justify us. Nevertheless, because faith

doth directly send us to Christ for remission of our sins, and that by faith given us of God we embrace the promise of God's mercy, and of the remission of our sins, (which thing none other of our virtues or works properly doth,) therefore Scripture useth to say, that faith without works doth justify."

I admit that both the Greek and English prepositions, "by" and "through," are occasionally confounded, or used interchangeably, the one for the other, to express either agency and instrumentality, or medium and means; but I contend that it is more *verbally accurate*, in this case, to keep them distinct.

When I quoted the texts, "the work of faith," and, "this is the work of God, that ye believe," I did not mean to expound them; much less did I take them as proofs that faith is a work; I merely put the case hypothetically, "if we," &c. By the former text I conceive is meant "laborious faith," and by the latter, "a complying with the command of God," to believe in his Son.

Thus far in reply to Philo.  
To G. J. I beg to offer my respectful thanks for his courteous rejoinder; and to express my regret, that in this enlightened age any clergyman, who professes to believe what I am privileged to do, could be thought capable of confounding justification with sanctification, which, for a quarter of a century, I have thus distinguished: Justification is being made just or righteous in our person, before God; sanctification is being made holy or pure in our hearts, before man; justification is instantaneous, and always complete; sanctification is gradual, and often defective: justification is the office of God the Son; sanctification is the office of God the Spirit: justification is wrought for us; sanctification is done in us: justification is imputed; sanctification is imparted: justification acquits us from the guilt of sin; sanctification delivers us from the power of sin: lastly, justification restores us to God's favour; sanctification restores us to his image. Again, when I included God the Spirit's work, in what I professed to understand by justification, I intended to confine it to his production of faith in our hearts; and did not mean to extend it to his sanctification of our nature.

I did indeed, and still do, maintain, that in all cases justification and sanctification are inseparable, but not contemporaneous: the former may be complete when the latter is incipient: the publican was justified fully, but his sanctification was only in the bud: the dying thief was pardoned and justified; and, had he lived, would have grown in grace, as his latest breath evinced.

To G., I beg leave to say, that I have no intention, as he supposes, to enlarge on the third head, namely, the office of the Holy Spirit: what I alluded to was the expression, "the righteousness of Christ," so often used; but, not having time at present to write all I think on this subject, I content myself with proposing a question, which was lately proposed to me, "Where, in the English New Testament, does the expression, 'the righteousness of Christ' occur?" Many, like myself, will be astonished to be told—no where! But still it is incorrect, and, though not in English, yet in the original, *Scriptural*; for it does occur in the Greek (which is lost to the English reader, being incorrectly rendered, namely, in 2 Pet. i. 1; which, instead of being, as it ought to be, rendered "faith in the righteousness of our God and Saviour Jesus Christ," (a noble attestation of the Divinity of Christ), is translated, "through the righteousness of God, and our Saviour, Jesus Christ;" i. e. of God the Father, and of his Son.

I do not, however, at this time, so much insist on "faith in the righteousness" (though the same preposition (*in*) is used in Rom. iii. 25, "faith in his blood;" in Ephes. i. 15, "faith in the Lord Jesus;" and in Col. i. 4, "faith in Christ Jesus"), as I do on the other part of the proposed version, rendered necessary by the position, use, and meaning, of the Greek article, whose presence is implied twice in the present version, making "God" and "our Saviour" refer to two persons, whereas, by the Greek, only one is intended; but, what I propose, "faith in the righteousness," &c. be correct, it exactly agrees with what the Homily states to be the office of faith, and sanctions my idea of the part faith has in our justification; that is, believes in Christ our justifier, our righteousness, our all in all.

I am, moreover, so far from believing that we are justified by works, that I exclude even faith, as well as works, from the office of justifying; and, referring all to the grace of a Triune God, maintain that faith has nothing to do towards our justification but to accept what is already wrought to its hand, and offered to its acceptance.

Lastly, if the distinction of "by" and "through" is maintained to be futile, I will not any longer dispute the point. I am more concerned for the doctrine, than for the preposition: let justification be allowed to be the act and work of God; a free gift, a pure favour, and an unmerited mercy; and let it be conceded that faith does not itself justify us, or make us righteous; but that Christ is our justifier and our righteousness, and I will admit that we, through believing that Christ is our Justifier, may thus be said to be justified by faith; although I think that "by" makes faith an agent, whereas "through" makes it, what it is, only a medium in our justification.

J. W. NIBLOCK.

## AMHERST LYCEUM.

Mr. Rand.—As you are accustomed to mention in the Reporter the doings of Lyceums, allow me to state to you some of the proceedings of that which has been established in Amherst, Mass. Yours,

S. COLTON.

The Lyceum in Amherst has been in operation two years. The number of members exceeds sixty. Its Library contains about three hundred volumes, besides which, there is attached to it a small cabinet of minerals. A room has been fitted up for the library and cabinet, adjoining a large and convenient place where the lectures are delivered, and the public meetings are held.

During the Summer, the public Lectures

were suspended; but were resumed in autumn, and are to be continued till the warm season returns. The Lyceum held a meeting every week, dividing the time between a public lecture, and the discussion of a question. On Tuesday evening of one week, there is a Lecture delivered by some member of the association, or by some one previously appointed. On Tuesday evening of the succeeding week, there is a meeting for the discussion of some question previously selected. Besides these exercises, classes have been formed on the plan of mutual instruction. In these a text book is selected, and some one is appointed from the class, who shall take the lead in the recitation and discussion.

The opening Lecture for the season was given by the President, in which he exhibited very clearly the importance of endeavoring to diffuse more generally, information through every part of our several towns, and pointing out the benefits of Lyceums as the means of accomplishing this. The second lecture was an account of the various attempts that have been made to find a passage into the Pacific ocean by the way of the North Pole, and of the various discoveries that have been made in that region by Parry, Franklin and others. The third was on an important branch of Intellectual Philosophy, viz. Sensation. The fourth was on the importance of Chemistry as a branch of education, and the application of the principles of the science to the common purposes of life. The fifth was on the life, character, and writings of Paine, showing the tendency of Infidel principles, particularly their pernicious effects on this bold Calumniator of divine truth. The sixth was a general view of the Geology of this State, together with an account of the measures that are in progress for procuring a new and accurate map of the Commonwealth.

The first question discussed was, "Ought emigration from the eastern to the western States to be encouraged?" The second, "Is the present form of government in the United States likely to be permanent?"

These lectures and discussions have been very fully attended by the members of the Lyceum, and by many others; and there is reason to believe that they have been the means of improvement, as well as of gratification.

If to the evidence already given of the utility of the Lyceum Institution, any thing further need be added, abundance may be found on comparing places and villages where these associations exist and have been conducted with spirit, with those where the like is unknown, and with the state of the same village previous to the formation of such association.

Instead of collections at the tavern, as was formerly too general in country villages, and as is now the case in some; instead of wasting away time in worse than idleness, people are collected to store their minds with useful knowledge, to improve the taste and elevate the tone of moral feeling. Some are thus rescued from temptation, while many are gathering materials for that elevation of character which will be a security against the degrading vices of idleness and intemperance. Time, that used to hang so heavily upon many who did not know how to dispose of themselves in a rational manner, now glides on pleasantly; while habits of industry, reflection, and inquiry are formed, thus furnishing a security for usefulness and respectability in the future part of life.

Among the variety of machinery contrived for improvement at the present day, the Lyceum is of no inconsiderable importance. Here the parent and the child may meet at a place of common enjoyment and rational entertainment, and find topics for conversation during the leisure hours at home. Here the laborer and the student may find an opportunity for an interchange of sentiment, and of preparing themselves to become more useful members in society. Nor are these literary associations without their use in relation to the benevolent operations of the day. Rarely is there much benevolence found in one, who is content to remain in ignorance, and aspires after no higher stock of information than he has acquired in the days of his childhood and early youth. But in the mind expanded with knowledge, benevolence shoots up as a plant of spontaneous growth. As a means, therefore, of extending the boundaries of knowledge, and thus of encouraging benevolence, Lyceums have their use. Nor ought pious men, even ministers of the gospel, to consider these Associations unworthy of their patronage, as one means of aiding those benevolent operations, which stand so prominent at the present day. Here may be kindled the first spark that shall rise into a mighty flame. Here the love of inquiry is excited, a desire for information is aroused, the condition and wants of mankind are described; from all which there can scarcely fail to be awakened in the mind the question, "What part have I to act in this grand drama?"

Thoughts like these, once awakened, bring the whole man into action. He thinks, he reads, he examines, he determines to be no longer a drone, but to engage with zeal and labor where he can. Men of high attainments are not sufficiently aware of the extent of the opportunity, that the Lyceum association presents to them of doing good. True, many have exhibited a laudable zeal in the cause; but the tone of feeling is not yet sufficiently high. There is too much of the feeling prevalent, that it is sufficient to do as mere convenience permits; or if rising higher, perhaps expedience is made the regulating principle. Few have felt that a principle of duty is to be the guide, and that to promote these associations is a tax, which the well informed must voluntarily take upon themselves for the benefit of the less informed. Every man who has talents, every man who has influence, should feel himself bound to contribute his share to promote these Institutions, and secure to them that rank and interest, which they are entitled to receive. And whenever this shall be the case, whenever men of talents shall see what a powerful engine is put into their hands for doing good, then may we hope that

Lyceums will not only be more extensively established, but will be regarded as they ought to be, among the best, the most useful Institutions of Society.

## CHANGES OF THE EARTH'S SURFACE.

Gulf of Mexico.—The great gulf of Mexico may be considered as approaching to the condition of a vast lagoon; the flat projecting head-lands of Yucatan and Florida—together with the immense submarine shoals by which they are prolonged two-thirds of the way, at least, across the entrance of the gulf—being the extremities of the vast bar which is in process of formation by the action of the great intertropical current. This powerful stream, driven by the trade winds across the Atlantic, and along the north coast of South America, where it becomes charged with an enormous quantity of sediment brought down by the rivers Amazon and Orinoco, the sweepings of half the South American continent, is heaped up at the mouth of the gulf, and deposits there most of its suspended matter, escaping laterally through the canal or Bahama, with a fall which communicates to it a rapidity of four miles an hour. Much of the silt received by the gulf-stream from the waters of the Amazon is also thrown up on the coast of Guiana, where immense tracts of new and prodigiously fertile land are forming; much also is left in the Caribbean sea, on the shores of Trinidad and Honduras, which are annually gaining in extent. When a lagoon has been entirely separated from the sea, with the exception of the channel kept open across the bar for the discharge of the rivers that flow into it, its subsequent filling up must be the work of these rivers alone, and will proceed more or less slowly, according to the quantity of matter they bring down. Thus the lagoons at the mouth of the Rhone, the Po, the Nile, and those of Prussia, the coast of Languedoc, and in the interior of the Mexican gulf into which large rivers enter, are rapidly filling up; while many others in the same geographical situation, but which receive very little water from the land, are not perceptibly diminishing in area.

## NOTICE.

The Copymastership heretofore existing under the firm of Chapman and Cooley, is by mutual consent dissolved.

SAMUEL CHAPMAN.

LYMAN COOLEY.

All persons indebted to the above firm, are requested to make immediate payment; and all persons having claims against said firm, who are now due, are requested to call on the subscriber for payment, who is authorized to settle all demands in favor of and against said company.

N. B. The stock of goods now on hand will be sold at a very reduced price, by the subscriber.

SAMUEL CHAPMAN.

Hartford, Dec. 29th, 1830. 50

## PUBLIC EXHIBITIONS, OF A PHILOSOPHICAL NATURE.

WILL take place every Wednesday evening at the Hall of Science, and Hartford Museum.

The most brilliant experiments in Chemistry, Electricity, Optics, &c.—together with the Curiosities and Paintings of the Museum, will furnish instruction, combined with amusement, for all classes.

N. B. Electrical and Optical Exhibitions every evening (Sundays excepted.)

Jan. 8. 68

## PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this State at a late session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in and secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

W. M. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

## ÆTNA INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS AND DAMAGE by FIRE only, with a Capital of

200,000 Dollars,

SECURED and vested in the best possible manner—offer to take risks on terms as favourable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the East door of Treat's Exchange Coffee-House State-street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are: Thomas K. Brace, Joseph Pratt, Henry L. Ellsworth, George Beach, Thomas Belden, Stephen Spencer, Samuel Tudor, Oliver D. Cooke, Henry Kilbourn, James Thomas, Griffin Steadman, Denison Morgan, Joseph Morgan, Haynes L. Porter, Elisha Peck, Jesse Savage.

THOMAS K. BRACE, Presid.

JAMES M. GOODWIN, Secretary.

Hartford, June 21.

## BOARD.

A FEW Gentlemen can be accommodated with BOARD AND LODGING, by the subscriber, near the little bridge, Main Street.

JOHN BRADDOCK.

Dec. 25, 1830. 49

MRS. JUDSON'S MEMOIRS, CHURCH MEMBER'S GUIDE, MALCOM'S BIBLE DICTIONARY. For Sale at this Office.